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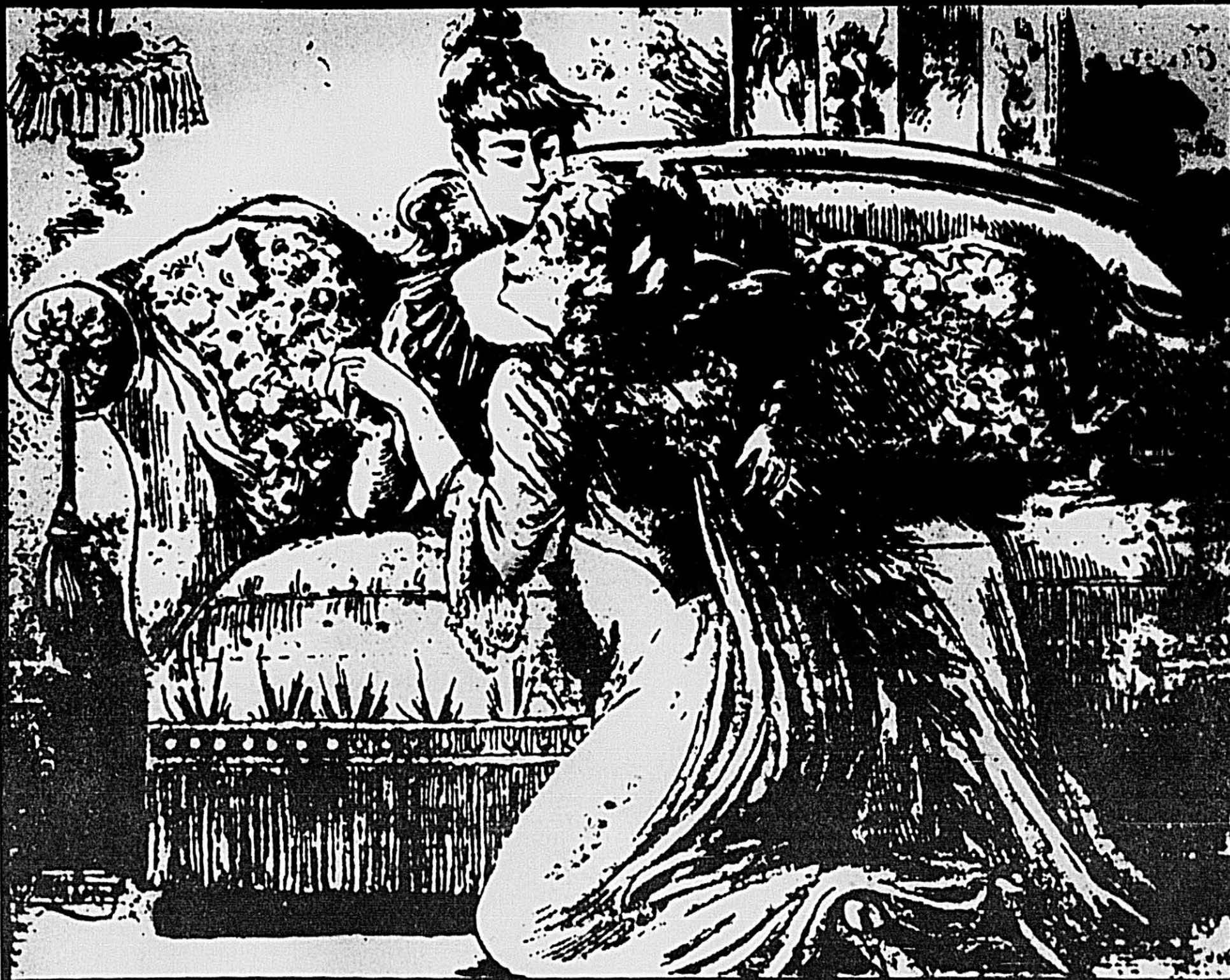
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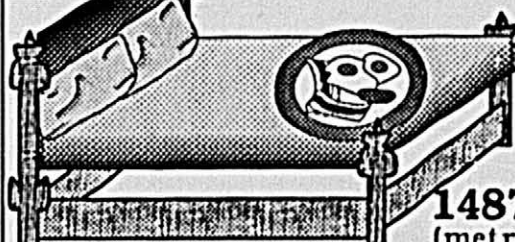
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Being gay or lesbian is more than a bedroom issue. It is not just a private matter between consenting adults. It is much more. It is a way of being, and of living, which contributes to our identities.

The importance it takes in our lives is in part determined by the importance that society attributes to sexual conformity. The expression of our gay or lesbian identity should not be determined or influenced by society, it should in *itself* determine and influence society. Being political for many gay men and lesbians throughout the world comes from necessity. It also comes from courage.

While our oppression can be related in some ways to that of other oppressed minorities, the experiences of lesbians and gays are in many ways quite unique.

Most children of oppressed groups receive comfort from persecution in their families. Gay and lesbian children for the most part have nowhere to turn. The realization of our own persecution often occurs in isolation and loneliness. When we finally do find an expression for our sexuality, we must find ways to do so openly and with dignity and pride, so that maybe those gay children who come after us will have somewhere to turn.

Homosexuals, like any other minority, are not a monolithic group of people. There are homosexuals in every sub-group in our society. Some are conservative, some are progressive, some are traditional, some are unconventional. There should be room for everyone in the gay community.

The mistake made by some is to try and present an image of homosexuals as people who "are just like everyone else". This phrase has no meaning. Though we are found in all walks of life, we *are* different in some ways — that's the point. It's up to us to fight for acceptance and legal protection as we are, and there is no singular way to do this.

This issue is an attempt to give a voice to the diversity of the gay and lesbian commu-



nity. Though the common theme is liberation, the breadth of issues attests to the range of activities that gays and lesbians are involved in.

Debate rages regarding what is politically correct for lesbians and gays to say or do, and is not likely to soon be resolved. While we do not wish to minimize the experience of those gays and lesbians who choose not to be political, we believe that political action is essential.

It is possible, however, for all people to gain at the very least an intellectual understanding of homosexuality. It is by exposing people to topics too often suppressed or overlooked that we can help gays and straights, to achieve this kind of understanding.

The co-ordinators

Do we want our words back?

Most gay and lesbian people would say their reaction to words like *fag* and *dyke* would depend on the context and by whom they are used.

Much debate has arisen in the gay and lesbian community on reclaiming words which have historically been used as terms of hatred or derision. Many women in the lesbian community say they have already reclaimed the word *dyke* and are now using it with pride and strength. Similarly, it has been argued that when gay men use the terms *fag* or *queer* amongst themselves they can be used with affection and pride.

In theory, if we use these terms enough, eventually they will lose their sting, and the bigots who would use these words to put us down will be left without the language to do so. By refusing to accept the label with shame, and by using it with pride, we would change the connotations of those terms to our advantage. In so doing we would also reaffirm our visibility and strength as a community.

However, if, as gays and lesbians, we decide to adopt terms of hatred as our own, we should first ask ourselves why no other oppressed group in our society has ever done this successfully enough that the word could be used by "outsiders" without feelings of animosity or scepticism.

Why then, do gay and lesbians think they can succeed at it? To use these words within our community and hope this kind of use will spread to the rest of society one day is an overly simplistic strategy.

To begin with, let's look at the word *fag*. Its origin stems from the act of burning homosexuals at the stake using "fags" or bundles of sticks. More recently, its use has carried with it connotations of weakness, shame or stupidity, all somehow related to sexual orientation.

It is hardly a symbol that we are likely to easily transform into a term that can be used with strength and pride. Even if we are able to convince ourselves that this is how we are using the term (unlikely considering the internalized self-hatred of many in our community), it is not likely that we will be comfortable letting others use the term.

The following scenario is an example of the supposed power of reclaiming terms. A verbal attacker yells "faggot!" at a gay person on the street. Instead of cowering in fear and denial, the person responds "Damn right!" — a response meant to take the sting out of the attacker's comments.

While this is a self-empowering response, it conveys only one of two important messages. The first is that we not only refuse to deny but admit with pride that we are gay. The second message, which we are forgetting, is that we refuse what is implied when they give us that label — that we are deviant, dirty and weak.

The word *dyke*, admittedly, is a different matter. It was used to ascribe images of strength and independence to lesbians when it was assumed no woman would want such qualities. Nowadays, strength and independence are welcome qualities for women, so the reclamation is more likely to succeed.

We must ask ourselves, though, whether using these words in the mainstream media without an explanation of their metamorphosis is wise. If Joe or Alice average, not politically enlightened on this subject, hear or see these words in everyday use they will continue to associate them with a derogatory image of homosexuals.

Of course we need to achieve more media visibility for gays and lesbians. Until we do, however, and until we use it to educate the public at large on this process of self-empowerment, throwing around these words in public does us more harm than good.

Realistically, an intelligent response to verbal attacks on the street is not always possible. In the media it is easier. We should learn some lessons from our brothers and sisters in other oppressed groups.

We should invent our *own* terms, like the African-American community has, and educate society to use them. Bigots will always find words to put us down. Trying to change the meaning of terms as fast as our oppressors can invent them only keeps us forever on the defensive.

John Miller

Defining the lesbian 'project'

So what is lesbianism anyway? women sleeping with women? women identifying with women spiritually, emotionally, sexually and politically? women drawing their "strength, support and direction from other women," as Rita Mae Brown suggests?

A distinction can be made between practical and political lesbianism. Some women sleep with other women but don't identify themselves as lesbians and would never attend a lesbian cultural or political event. Some lesbians, such as Jill Johnston have claimed that "all women are lesbians" and that lesbianism, a total woman-focus, is the only feasible option for feminists. Clearly, there is no single way to define lesbianism.

Likewise, feminism is not monolithic. It encompasses a wide range of (often conflicting) views regarding the "true" feminist project. Certainly the terms lesbian and feminist are not interchangeable. Not all lesbians are feminists. Nor are all feminists lesbians or even pro-lesbian.

Just as branches of feminist thought (liberal, Marxist, socialist, and radical) have different agendas, feminists themselves have a wide range of beliefs and priorities. For

many contemporary thinkers, including Minnie Bruce Pratt and Bernice Johnson Reagon, bell hooks and other Black feminists, feminism has evolved towards the development of a complete ontology. For these women, feminism is geared not only towards attaining liberation for women (for example, in the workplace) but aims to deconstruct the entire patriarchal program.

Historically, lesbian feminism has implied lesbian separatism, as represented by groups like The Furies, which have been active since the '70s. The claims and demands of early lesbian separatists were timely. At this early stage, lesbians were concerned with discovering themselves and being recognized as a political group. As is common in the early stages of any political struggle, naming and defining the situation (lesbianism) and the problems (lesbo/homophobia) were of primary importance.

The aim of separatists, lesbian or otherwise, is to break away from the group that oppresses them. Separatism does not correct the oppressive condition, it ghettoizes the separatists and alienates them from other oppressed groups. Just as a truly progressive

feminist program must strive for more than the liberation of women, the lesbian agenda must work towards more than the emancipation of lesbians.

Our agenda must be comprehensive. The system which institutionalizes discrimination against lesbians on the basis of their sexual preference and the domination of women according to their sex, is the same system which allows for the oppression and alienation of gay men, people of colour and other ethnicities, differently-abled people and others.

It is this paradigm of domination against which lesbians and feminists must struggle. Geraldine Finn offers the best definition of patriarchy: "an ideology of intentionally unequal social relations which are necessarily hierarchical, oppressive and fundamentally violent." It is not sufficient, then, to simply subvert the values upheld by patriarchal society. A socially progressive project must move beyond plugging new values into an old formula.

By working together, through coalition politics, lesbians and feminists and other people representing oppressed groups can

make a consolidated effort to deconstruct the patriarchal society in which we now live.

These groups must organize as a coalition in order to validate and address their particular strengths, experiences and grievances. By definition a coalition is non-hierarchical, avoiding the tokenization and prioritization of its component parts.

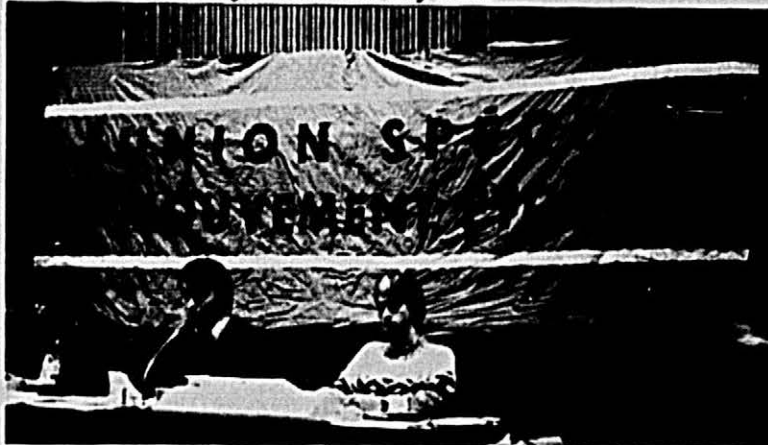
Seeking their emancipation and self-determination, lesbians as members of this coalition, must be feminist. While the daily struggle of lesbians involves confronting lesbo/homophobia and heterosexism, it must also aim at the ultimate goal of destroying patriarchy.

Similarly, feminists must be pro-lesbian since the oppression of individuals according to their sexual preferences is fundamentally incompatible with the interests of the feminist project.

All groups which strive for an alternative to patriarchy must work together while asserting that which makes them unique. Coalition politics, in recognizing the common origin of our oppression, provides us with a means to liberate ourselves and each other.

Carol Lamarche

Allana Murray



Meeting unites Québec students

by Peter Clibbon

With chants of "Solidarité" and "Non au Dégel" every student association in Québec agreed to unite in opposition to the government's plans to increase university tuition fees and set a strike date of February 27.

Delegates from CEGEPs and universities belonging to Québec's two student unions, as well as independent student associations met in a gruelling 10 hour assembly Saturday at La Réunion Nationale du Mouvement Étudiant (RNME) to hammer out a joint platform of demands and a plan of action to oppose the impending tuition fee hikes.

"The meeting was historic in the sense that for the first time ever, all 60 Québec student associations agreed unanimously on one platform of demands from the government and almost everyone agreed to the plan of action," said l'Association des étudiantes et étudiants du Québec (ANEEQ) spokesperson Jeff Begley.

Vote to strike

Delegates voted overwhelmingly in favour of calling for an unlimited strike beginning February 27, but a double majority condition was added, requiring at least half of university associations and half of CEGEP associations to accept the strike in their own general assemblies before it could go ahead.

UQAM insistence over this strike condition made it more popular to delegates than ANEEQ's minimum strike requirement of 20 CEGEPs and three universities. UQAM said it would be reluctant to be the only university on strike as happened during the strike of 1986, and that UQAM students needed assurance they would not be striking alone.

"If we don't have the double majority, this will not be a 'general' strike. To be efficient, we need an efficient action," said UQAM delegate André Gagnon.

McGill students voted against participating in the province-wide strike in a general assembly last week.

"Only three associations were against a strike, while 12 abstained. The fact that 34 student associations supported the call for an unlimited student strike is a good indication of how unified the student movement is after this assembly," said McGill Students' Society VP external John Fox.

The abstentions were made by associations unsure of their position towards the strike or awaiting general assemblies and referendum decisions.

Fox proposed that student associations should take action to protest those administrations which have supported tuition fee hikes. McGill students voted to take direct action against their administration at the same general assembly last week.

The ANEEQ-FEEQ march beginning at McGill's Roddick gates was confirmed for February 14 and a motion was passed encouraging participants to bring sound making devices and to wear outrageous clothing.

February 21 was designated as a national day of action where student associations will independently organize events demonstrating opposition to tuition fee increases. A mass mock marriage was proposed that would illustrate the problems relating to the government's definition of independent status by the loan and bursary program. Delegates also supported a motion to hold a vigil at the February 24 General Council of the Québec Liberal party.

Delegates voted not to dabble with conflicting visions of free education in favour of a solid block of opposition against the tuition fee hikes.

"We kept to points that everyone could agree on because everyone has the will to keep unity in the student movement. UQAM supports free education, but all of us (at the RNME) are primarily against a tuition fee increase," said Gagnon.

The necessity of student unity was stressed throughout the assembly. Countless speakers praised the common front and the fact that universities, including McGill, are finally working with the rest of Québec students.

An obligatory direct tax on corporations, government compensation for previous budget cuts and a study into more efficient management of universities were proposed by la federation des étudiantes et étudiants du Québec (FEEQ) and appended to the demand of guarding the tuition freeze. However, the post-graduation tax was not put on the platform of demands after lively debate threatened to split the assembly.

Loan administration fee hits Québec

by Stephanie Conway

The recently announced three per cent administration fee on Canada Student Loans is one more threat to accessible education in Canada — and Québec university students are not exempt from its effects.

The fee was implemented by the government "to encourage responsible borrowing and deter loan defaults," said Treasury Board President Robert de Cotret.

The Québec government opted out of the Canada Student Loan (CSL) program in 1966, preferring to funnel federal transfer payments into its own loan and bursary program.

But students from outside Québec with Canada Student Loans will be affected by the administration fee. Twenty per cent of McGill students are from other Canadian provinces.

Josette Côté, Secretary General of l'Association nationale des étudiantes et étudiants du Québec (ANEEQ) warned that the Québec government might introduce similar fees on the provincial loans and bursaries system.

"The administration fee is an example of what could happen in Québec, even though it's not on the table now," she said.

According to Students' Society

VP External John Fox, the Society will not address the problem, though they recognize the impact it will have on many McGill students.

"We only have so many resources, and fighting tuition fees is more important right now," said Fox.

ANEEQ VP External Jeff Begley said, "The administration fee is indicative of the whole strategy of Federal and Provincial Governments. This is part of the whole picture. But we don't always have the time and resources to do a profound debate on every aspect of inaccessibility."

Fox said the fee, which will take effect August 1, 1991, is a symptom of the current trend of government solutions to underfunding, including tuition fee hikes and the GST.

The administration fee contradicts the CSL's objective to provide financial assistance to those in need, according to Caroline Louli, communications officer for the Canadian Federation of Students.

"We're already mortgaging our futures for an education," said Louli.

The Federation will demand a rescindment of the proposal in early March at a meeting of the CSL Advisory Group. At present, they are lobbying to raise awareness across the country.

The problem of loan defaulting

has become an increasing concern over the last few years as funding of bursaries has been replaced by loans, said Côté. In the last three years, the loan debt has risen 35 per cent in Québec, five per cent of which cannot be paid back at all.

"Slapping on a three per cent tax is not going to keep people from defaulting, it's going to make them default faster," said Louli.

The Government rationale for the tax is that "any service provided to a narrowly defined public, such as students, should be paid for by that public," said Treasury Board spokesperson Craig Lee.

The annual value of CSL defaults has tripled in the last five years to \$150 million dollars. Lee said the fee is one of many government initiatives to cut \$1.4 billion in spending.

"We don't expect any change in the number of loans," said Lee. The new fee will create a revenue of \$60 million per year.

According to statistics compiled by the Canadian Federation of Students, one out of five students with Canada Student Loans will graduate with loans in excess of \$10 000. In 1987-88 alone, Canada Student Loans were given out to 221 268 Canadian students. The new fee would add \$300 debt to a \$10 000 loan.

Grads brief Ryan

by Tim Pryor

McGill graduate students will present education funding alternatives to the Québec Commission on Loans and Bursaries next week.

At a press conference last Wednesday, Post Graduate Students' Society VP External Eric Darier discussed the proposals that will appear before Québec's Parliamentary Commission on Loans and Bursaries from February 21 to the first week of March.

The proposals are in response to the provincial government's plan to raise tuition fees and reform the student loans and bursaries system.

The Grad Society recommends a Commission of Inquiry consisting of students, university, business and Trade Union representatives working to arbitrate tuition fee as well as loan and bursary issues. It would act as an updated version of the original commission formed in Québec in the late 1960s, according to Darier.

Darier also recommended an alternative bursary system similar to the Australian model. Australia avoids a loan program altogether: students pay for University education only after they begin earning a salary of at least \$22 000 a year — the equivalent of the Australian national average income. Graduates who earn below the national average don't pay at all.

McGill Political Science PhD

candidate and former Australian teacher Ruth Abbey said Canadians should seriously consider adopting Australia's system. "Even after the fee increase, Québec is asking only 15 per cent of total education costs while Australia is asking 20 per cent (of education costs) from its students," Abbey said.

The set of proposals arises as a result of what Darier considers insufficient government subsidies. "An expected 5 per cent cut in provincial subsidies to universities would cancel the extra revenue which might have been raised from the fee increases," said Darier.

In addition, Darier said a reform of the province's funding formula will provide \$20 million, which is well below Québec universities' request of \$150 million.

The education minister's press attaché, Luc Rhéaume insisted the government is already investing substantial funds into the university system. "We have given \$55 million since 1986," Rhéaume said. He added the 5 per cent provincial budget cut was only hypothetical and budget cuts would only arise out of a per capita decrease in student enrollment.

Rhéaume also discredited students' claim that raised tuition fees would enable the government to decrease its educational subsidies. He said there is a direct link between increased fees and education benefits, stating that 80 per cent of

the tuition fee increase would go to universities while 20 per cent would go to student loans.

Darier's proposal was also critical of the loan and bursary system in the proposed reform of Bill 25. He said the Bill fails to address issues of student financial autonomy, decreasing University participation in the program, and the potential of an enormous personal student debt.

"A PhD student could end up with a \$40 000 debt," said Darier.

Rhéaume disagreed. "Usually students don't need loans for 12 years, usually there are other means of payment." He cited paid research as a possible example.

Rhéaume defended the Bill. In order to give independent status to all students, Rhéaume explained that it would cost \$400 million more than the present \$260 million, making it "The most generous system in North America."

Despite its proposals, the PGSS statement may have difficulty in gaining recognition in Québec's Parliamentary Commission on Loans and Bursaries. Luc Rhéaume was unaware of both the Post Graduate Students' Society statement as well as the Australian proposal.

Eric Darier didn't seem bothered by this. "Our document is there even if it doesn't go through," he said.

Gay/lesbian staff association born

by Eric Smith

A new association is being formed at McGill for lesbian and gay staff.

GALEM (Gay and Lesbian Employees of McGill) will be open to all McGill staff who are lesbian, gay or bisexual.

According to Richard Cooper, founding member and Religious Studies faculty lecturer, "The chief purpose of GALEM is to examine particular practices to make sure there are no violations of gay and lesbian rights and no discrimination."

Robert Head, also a founding member of GALEM said, "Gay and lesbian employees in the uni-

versity would like to change the way we are perceived on campus and how this perception affects our promotability and the quality of the work environment."

Head who works in the admissions office at McGill said, "Since I came out at work, I have felt that some individual colleagues are uncomfortable with my sexual orientation so that it has created tension in the workplace."

Grievances may currently be registered through McGill's staff associations and unions, but there is no body that is representative of McGill's lesbian and gay staff.

"MUNASA (McGill University Non-Academic Staff Association) is extremely supportive," said Head

who is discussing his grievances and the creation of GALEM with the association.

Long-term issues that GALEM may address include the institution of affirmative action for lesbians and gay men in McGill's hiring policy and the extension of spousal benefits to lesbian and gay staff and their life partners.

There is no stated protection of the rights of lesbian and gay staff in McGill's charter although there is a non-discrimination clause in the Québec Charter of Rights that addresses sexual orientation.

According to Cooper those who are currently involved in setting up GALEM have all "from time to time experienced attitude and be-

haviour which indicate there is not complete freedom and respect for gay and lesbian people in the university."

Cooper added, "I have experienced certain expressions of anti-gay sentiment from staff and students."

GALEM's first meeting will be

McGill will host academic panel

by Sam Buggelin

This Thursday evening, four or five McGill professors will sit on a panel at the forum *On Being a Gay Academic*.

The panel will respond to a series of prepared questions on topics concerning the homosexual faculty member—about gay-related research, administration attitudes and problems, and exactly how "out" one can afford to be.

There will also be a more informal debate, with members of the panel fielding questions from the audience and exchanging ideas. Panel members will probably talk about their personal experiences and there will not be any heterosexual psychologists or sociologists presenting their recent paper on "The Homosexual in a University Setting."

Organizer Gary Le Tourneau feels very strongly about this last point, having deliberately sought out only gay professors to sit on the panel: "It was important to me that this discussion be personal, and not an academic, clinical one." He said that while studying homosexuality from a clinical standpoint may in the long run help us to gain a better understanding of ourselves, it unavoidably causes a distorted perception of gayness as an abnormality or a disease. This fact is clearly evident in the McGill Department of Psychology, whose undergraduate course entitled "Abnormal Psychology" covers a number of papers on homosexuality, if not as a problem to overcome, at least as an unnatural, alien phenomenon.

Le Tourneau said that he had a lot of trouble actually finding gay professors that were "out" enough to participate. "Since this is my first year at McGill, all I could do was ask around everywhere for people who had or knew of a gay professor."

Even having found enough willing professors to make up the panel, the limitations and repressions placed on homosexuals are apparent. There are, for example, no lesbians on the panel, "because I just couldn't get any leads on gay women professors," said Le Tourneau. Evidently, there are lesbians on faculty, but they must be keeping their sexual orientation quiet, undoubtedly in part because of possible repercussions.

Another problem is the distribution of panel members across the academic spectrum. Perhaps not surprisingly, all of the professors

held at 17h30 on February 21 in Union 417. All lesbian, gay and bisexual staff at McGill are welcome to participate in the discussion of the Statement of Principles (see sidebar), the organization's mandate and the election for executive positions.

on the panel are in the humanities and social sciences. Anyone wanting information on what it is to be a gay math or engineering professor will not get any first-hand accounts from this forum. But the conspicuous absence of any willing professors in these fields perhaps speaks more loudly than their presence would have.

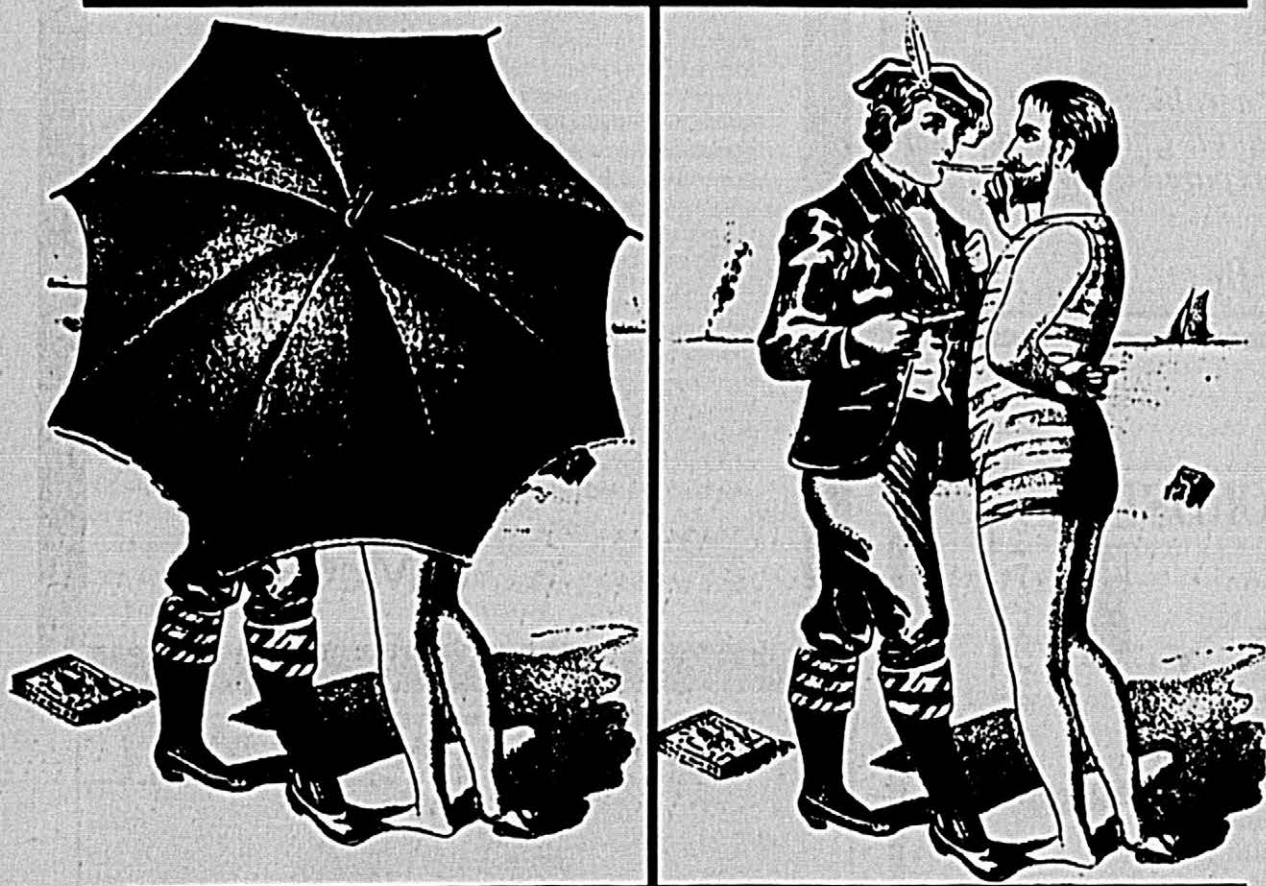
Le Tourneau said that he does not wish to release the names or departments of those on the panel for publication, because "it wasn't my intention to create a list of gay academics."

Asked about his reasons for organizing such a forum, Le Tourneau cited problems that he had at UBC when presenting a musicology paper that many faculty members perceived as having overly strong homosexual overtones. He admitted that in large part, the panel will satisfy his own curiosity: do gay faculty members have similar troubles in researching homosexual aspects of their own field, or are they even interested?

How out of the closet is it possible to be as a professor at a Major North American university? "I know that as a masters' student, I am completely open about my sexuality," said Le Tourneau. "Anybody who knows me knows that I'm gay, and it's not a problem. But I've never heard a professor mention casually to a class that he or she was gay. Does becoming faculty involve climbing back into a closet?"

Le Tourneau also plans to look at our basic academic methods as part of the discussions. "The women's movement, in looking at the traditional scholarly methodology, realized that it was in many ways fundamentally sexist, and would have to undergo radical changes," he said. "I'd like to raise the problem of heterosexism as a similar problem in the university community."

Many gay professionals hold the view that 'we're the same as you except in bed, so why should it affect my work?' "But that's the great lie," said Le Tourneau. "If it were such a simple issue, why has there been so little research and writing? Why should it be impossible to get a thesis approved with the word 'camp' in the title?" The panel will clearly be addressing a very important and much-neglected issue, and it promises to be a fascinating evening. Discussion begins at 19h in room 425-26 of the Union building, on February 15.



God's gay-bashers

by Padraic Brake

HALIFAX (CUP) — Lesbian and gay groups have condemned a Halifax conference for people "desiring freedom from homosexuality" as homophobic.

Two Halifax religious groups, the Inter-Varsity Christian Fellowship and the New Beginnings Ministry, hosted the conference "Homosexuality and the Church" January 20 at the World Trade and Convention Centre.

A minister with Dalhousie University's Christian ministry described the conference as a gay-bashing event.

And Robert Allen, a representative of the Persons With AIDS Coalition (PWAC), said New Beginnings' message is similar to holocaust revisionist Jim Keegstra. "I find it disturbing that such a group even exists, and that they provide this type of service," Allen said. "It's based on the premise that homosexuality is some kind of sin."

"The Bible is used against many groups, including women, blacks

in South Africa, and lesbians and gays," he said. "The real illness is the pathology of homophobia."

A promotional pamphlet for the conference described New Beginnings member and conference speaker Pat Allen as "released from homosexuality."

Another speaker, Walter Schlech, gave a seminar on "the psychological and spiritual implications for people with AIDS," said conference organizer Barrett Home.

The pamphlet said Schlech is a "committed Christian and elder at the First Congressional Church of Halifax." The FC Church left the United Church after it decided to allow the election of lesbian or gay ministers.

"Schlech's seminar is based on the whole idea of AIDS being God's wrath on gays," said Allen.

Slech is also a professor of Medicine at Dalhousie University and sits on the federal government's National Advisory Council on AIDS.

According to Peter Wood, a member of the PWAC, the seminar

was moved from St. Paul's Anglican Church after he complained to the Bishop it appeared the Church was supporting the conference and thereby condemning gays. Conference organizers say the move was a purely practical one, for space considerations.

A meeting convened by the McGill Christian Fellowship with Reverend John Howard from New Beginnings Ministry last March stirred up similar controversy on the McGill campus.

Howard's talk, about his own life as an "ex-gay" and how homosexuals can be healed and have "wholeness" restored, offended members of Gays and Lesbians of McGill (GALOM), the Women's Union, and interested bystanders. Then-GALOM co-ordinator Ian Blair said, "I think things like this push people into the closet, where AIDS breeds."

And some churches in Montréal's 'gay ghetto' are said to specialize in 'conversions' — 'healing' gays and lesbians through faith.

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When will justice be adopted?

Québec law says that same-sex couples have the same rights as straight couples. But for couples trying to adopt a child from an ever smaller pool of babies, equality before the law doesn't always mean true equality.

Many social workers agree that same-sex couples, however stable and reliable, are last on their list of preferred adoptive parents. With at least one hundred eligible families for every baby, gay would-be parents find themselves out of the picture altogether.

by Jeanne Iribarne

With files from CKUT radio's *Dykes on Mykes*

Competition is fierce, according to the co-ordinator of adoption at Ville-Marie social services, who preferred his name not be used. In their effort to find the "best possible" parents for a child, the agency looks for a stable income and a stable domestic situation, usually with two, married partners.

In the hypothetical case of a choice between a straight and gay couple, all other factors being equal, the child "would undoubtedly be placed in a heterosexual family," said the Ville-Marie co-ordinator.

"This choice reflects the values of society, and also decreases the unusual circumstances the child would encounter," he said. Since adoption is already an unusual circumstance, social workers try to minimize further difficulties.

Right now, Québec social service agencies don't often have to make that choice. In the year and a half this co-ordinator has been head of adoption, no gay couples have come forward to adopt. But, he says, that's probably because they are discouraged when they come to preliminary sessions.

Even so, increasing numbers of gay and lesbians elsewhere are succeeding in legally adopting children. In most cases, they adopt a child they have already been fostering for many years, or else a child no one else wants.

In January, two lesbians in San Francisco formally adopted the HIV-infected infant they had already housed for two years. Even then, Millie Jessen and Sue Pavlice had to fight the Californian Department of Social Services, which initially denied their application.

In a similar case, two Washington women recently became the legal parents of a two-year old girl. One member of the couple gave birth to the child (initiated by artificial insemination) and then wanted to have her partner recognized as the legal mother.

In an interview with *Ms.* magazine, the new parent explained "we wanted to make sure that if Lisa (the birth mother) died or was seriously injured, the baby would be with me, her other mother."

Many adoption agencies in the United States are beginning to recognize that changing family units require new adoption policies. They have slowly admitted single parents, parents with limited economic means, and physically-disabled people. Now, they are considering openly gay and lesbian couples. But the real impetus for the change in attitude in the U.S. has been the growing numbers of 'special needs' babies—children nobody wants.

While there are 100 applicants for every healthy white baby, healthy white babies make up less than one-third of the U.S. adoption pool. Of the 60 000 children adopted by U.S. families in 1988, about 20 000 were minority or 'special needs' children, and about 10 000 were from abroad.

Also, recent estimates predict the number of newborns infected with HIV reaching 20 000 by 1991, giving adoption agencies new reasons to worry.

One adoption agency in New York has gone out of its way to recruit gay couples. According to one social worker, "we have recruited single (gay) men because many of them are not afraid of AIDS. We also find men very nurturing parents."

Lesbian groups point out that while such adoptions represent a step forward for gay parents, they accentuate the difficulties two women have in raising children. Gay male couples, who are statistically more likely to have higher incomes, present a 'better' family unit for the child.

In addition, some see a prejudice against female couples, whom they claim could have their own natural children via artificial in-



Two HIV-infected babies who've found a home with two gay men

semination. The only hospital in Montréal that performs artificial inseminations, the Royal Vic, has a policy against inseminating single women.

In Canada, because there are simply fewer babies, the inroads for gay and lesbian couples are very slight. Adoption by openly gay parents cannot be specifically prohibited in Québec, because the Québec Charter of Rights prohibits discrimination on the basis of sexual orientation. But that provision doesn't exist in the Canadian Charter, so other provinces can enact discriminatory legislation.

The Saskatchewan government recently appointed a Christian fundamentalist group to act as its adoption agency. In effect, it privatized adoption, the first Canadian body to do so.

The government was questioned as to why they decided to choose this particular group above others, and why a gay and lesbian group could not act as an adoption agent.

The Saskatchewan Government's Social Services Minister replied, "I don't believe homosexuals should be allowed to adopt children in this province, and that is the state of adoption right now. We have more stable families lining up for adoption and we believe we should do what is best for children."

Premier Grant Devine was more blunt. "Put it this way," he said. "They (gay people) would be way down the list."

When couples cannot have children themselves, are unsuccessful in the state adoption system, or simply refuse to wait, they often turn to 'international adoption'. For gay and lesbian couples, this is not a realistic option, regardless of whether or not they think it ethical.

Countries with babies available for adoption, like India and Vietnam (the main suppliers for US parents) have tighter restrictions—that the couple be married and, by implication, straight.

Gays and lesbians already face great obstacles bringing up children in a heterosexual society. Yet under the current adoption system, the right to parent is in addition a right that must be bestowed, leaving such couples at the mercy of "the values of society", as the co-ordinator at Ville-Marie called it.

The co-ordinator said that in cases of sexual abuse of adopted children, the public outcry would be one hundred times worse if the couple were gay. "We would be crucified as social service agents," he said.

This irrational and unfounded fear that gay people are more prone to pedophilic impulses, or that the public is more likely to react with horror if the abuse is same-sex, plays a large role in the reluctance to place children with gay and lesbian couples.

Gay and lesbian couples have proven time and time again their ability to parent, and their stability as couples, which is as great as amongst straights. *This Magazine* cites a study conducted at the University of Regina which shows gay people can and have raised children as capably as straights do.

Mona Acker and Sheila Branick (two social work professors) quoted a "series of studies done of thirty-seven straight and forty-three lesbian mothers between 1979 and 1981. The study indicated that the children of lesbian mothers had the same male-female behaviour and psychological makeup as children of single mothers and heterosexual couples."

Gay and lesbian rights fragile in Canada

by Pat Johnson

In December 1985, John Crosbie, then Justice Minister, pledged that the federal Government would take "whatever measures are necessary to ensure that sexual orientation is a prohibited ground of discrimination in relation to all areas of federal jurisdiction."

Crosbie's statement followed the release of the 'Equality for All' report, handed down by a tri-partite Parliamentary committee, which cited numerous areas where the government could end institutionalized prejudice against lesbians and gays.

Four years later, these proposals have yet to be implemented.

Primarily, the 1985 report called for an end to discriminatory hiring practices in federal jurisdiction, and called for the inclusion of sexual orientation protection in the Canadian Human Rights Act.

Today, Canadians in seven provinces and the Northwest Territories still have no explicit protection in any legislation against heterosexism and homophobia.

Implementation of the report's recommendations would be an important step in ending discrimination which permits loss of employment, loss of child custody,

eviction and refusal of accommodation, non-recognition of long-standing same-sex relationships and the resultant loss of economic benefits, not to mention the unquantifiable psychological effects of discrimination on individuals.

The 'Equality' report marked the Canadian government's first attempt to address the issue of homophobia in a comprehensive way. In addition, the members of the committee were made aware—many for the first time—of the nature of bigotry experienced by gays and lesbians in Canada.

"We were shocked by a number of experiences of unfair treatment

related to us by homosexuals in different parts of the country," the members wrote. "We heard about the harassment of and violence committed against homosexuals. We were told in graphic detail about physical abuse and psychological oppression suffered by homosexuals... (and) of severe employment and housing problems."

Not only should the federal Government implement the fundamental protections proposed by the committee, but it must appear to do so for the right reasons. This would send a message to Canadians that anti-gay bigotry is unacceptable.

The failure to act on the report sends a different, worrisome message.

Recently, some politicians have sent out the message that gays and lesbians are less deserving of equality than other Canadians. One MP has spoken in the House of Commons against equality in the hiring practices of the RCMP, referring to his homosexual constituents as "fairies". British Columbia Premier Bill Vander Zalm condemned Svend Robinson as a poor role model for young Canadians, and Saskatchewan Premier Grant Devine equated gays with bank robbers.

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Educating to liberate

Only since as late as 1969 and the Stonewall riots, North American lesbians and gay men have organized around a gay liberation movement. What have we accomplished in these two decades? The sense of pride that began to emerge within the gay community in the 70's turned to anguish for many in the 80's with the onslaught of AIDS. It is hard for a community to fight for liberation and survival at the same time. In the 1990s the challenge to our community is the need to reinforce the gains of this period with academic recognition of our culture and history.

by Gary Le Tourneau

But the history of gay men and lesbians — their influence and importance — has been ignored by governments and academics. The few studies done have been concentrated within psychology or psychiatry, emphasizing the stereotype of homosexuality as a mental illness.

Only recently have important studies been collected and published, books like *Hidden from History: Reclaiming the Gay and Lesbian Past* have begun to address the issue of institutionalized anti-gay attitudes.

An interview with musicologist Philip Brett of the University of California at Berkeley appeared a few years ago in an issue of *Christopher Street* — a gay life magazine. In the article, *Homosexuality and Music*, Professor Brett wrote about the reluctance of academia to deal with the question of homosexuality and music.

"The trouble is that our field is so dominated by certain concepts of what musical scholarship consists of — powerfully maintained by the Eastern Establishment," he said.

His bias toward the East Coast network notwithstanding, he makes an important point on the overall reluctance of institutions of supposed higher learning to accept points of view that do not follow the heterosexist line.

"We need our heritage, we need the straight world to know whose music they are using. It's time for poor old Tchaikovsky to retire. For so long he and his 'homosexual tragedy'

symphony were all there was to our music," Brett said.

Brett points to (a now rather well known) paper by Maynard Solomon on Schubert and his sexuality, originally published in the psychoanalytic journal *American Imago* in 1981. It took almost a full decade for this article to appear in a musicology journal. It was not until 1989 that a re-worked version of it appeared in *Nineteenth Century Music*. The message is clear that as far as academic research is concerned, homosexuality and its contributions to culture belong in psychology journals but not in journals devoted to the arts.

Currently in graduate schools the idea of discussing 'gay sensibility' and its influence on the arts is severely constrained. I recall broaching the subject of Beethoven's sexuality in a seminar recently, asking whether his relationships with his nephew and the Archduke Rudolph may need to be re-examined in light of Solomon's discoveries regarding Schubert. I suggested that the motivation behind the creation of certain works should be reinterpreted. The professor responded that Solomon had discovered that Schubert was a member of a "homosexual gang that roamed around Vienna" in the early part of the nineteenth century.

I'm sure the professor's dismissal of my question was not meant as an anti-gay reply. But it does point out the difficulty of discuss-



British composer Benjamin Britten, with his lover Peter Pears.

ing the subject in the academic environment. The negation of the importance of homosexuality to arts and culture is something that keeps us from celebrating our history (as deep and rich and varied as that of other minority groups) and instilling a sense of pride in our accomplishments and contributions.

The attitude of academia is not solely applied against those wishing to pursue research in gay studies, but historically to other minorities and non-minorities, like women. The whole of feminist studies, which has provided many stimulating and important contributions to cultural criticism, has struggled for many years to research and document (and have taken seriously in academia) the history of women in culture. Art criticism and literary criticism have received the most attention. Unfortunately, in the area of music criticism the role of feminist critics, let alone gay critics, has been sadly and unjustifiably neglected, if not purposely hindered.

Time for action

How do we turn the anti-gay attitudes around? Is our liberation, tenuous as it is, confined to simply the legal right to engage in sex acts with members of the same sex? Do we need to demand our history and our story and our triumphs? All of us, gay and straight, must challenge the inherent anti-gay mentality that grips academia and gays must demand that their accomplishments and contributions be acknowledged and not dismissed as an insignificant behavioural abnormality.

It has taken so much of our time and energy fighting the pernicious stigma of "illness" that we have forgotten to work at establishing our identity and history in other areas of study. Interesting and important research dealing with homosexuals and homosexuality in the arts have been few and far between, and when they are published they generally are not issued in scholarly journals but in magazines that essentially "preach to the converted."

The liberation movement of the 70s and early 80s seems stalled. There are two main

reasons for this. First, the inherent conservatism of the gay community itself. Our need to be 'acceptable' even at the cost of denying our history and ourselves. One can hardly fault those individuals who opt for acceptance over struggle, for it appears safer and easier to stay in the closet than to demand of society and academia recognition and acceptance on our terms.

Secondly, the AIDS epidemic has robbed the gay movement of many of its most powerful and eloquent voices. Even an individual as mainstream and wholesome as Andy Rooney of *60 Minutes* fame acknowledged this. "The people who think AIDS is retribution must be puzzled, too, by the disproportionate amount of talent we have lost with people who have died of AIDS," he said. "Homosexual males seem to have contributed more than their share to our culture. Frequently, the homosexual's talent is great, unique and inexplicable."

Although Rooney's comments are sexist — he does not acknowledge the importance of lesbians — and even somewhat gratuitous, the spirit of his comment is somewhat refreshing.

What it comes down to is the right for our community to celebrate openly and proudly its diversity — its triumphs, failures and most importantly, its love. In the first public admission of their life long relationship, the British tenor Peter Pears had this to say on the death of his lover the composer Benjamin Britten.

"We'd faced up to what was going to come a good deal earlier than this, and he was not in any terror of dying. Not at all. I don't think he really had any particular conviction as to what was going to happen after that, but he was certainly not afraid of dying. And he died — in my arms, in fact — peacefully, as far as he could be said to be peaceful when he in fact was very ill. But what was his greatest feeling was sadness and sorrow at the thought of leaving me, his friends, and his responsibilities. He'd always said earlier to me, 'I must die first, before you, because I don't know what I would do without you'."

Under Nazi rule

by Bill Dunn

Totgeslagen. Totgeschwiegen. ("Beaten to death. Silenced to death.") These words are inscribed on plaques in former Nazi concentration camps, and are dedicated to those who suffered and died in these camps because they were gay.

Totgeslagen refers to the violent attacks inflicted upon us, *Totgeschwiegen* to the way we are often forgotten and ignored. One way in which gay and lesbian people work against the forces which leave us *totgeschwiegen* is through the newly emerging field of gay and lesbian studies.

Magnus Hirschfeld pioneered research into gay and lesbian studies at Berlin's Scientific Humanitarian Committee. He was guided by the assumption that homosexuality was an unalterable biological fact and hoped that if this could be shown it would be easier for gay and lesbian people to obtain equal rights and acceptance.

In 1933 Hirschfeld's research was destroyed by the Nazis. Ironically, the Nazi movement led to the re-emergence of gay and

lesbian studies after World War II. Devastated gay and lesbian people sought to understand the extent of the Nazi atrocities against them, atrocities which seemed ignored as the details of the Holocaust were revealed.

Most felt the treatment of gay and lesbian people under the Nazi regime was not an historical aberration but rather an intensified reflection of social attitudes which had existed for many years and which still exist today. Along with the post-war movement for the rights of gay and lesbian people came the field of gay and lesbian studies. Topics examined cover the range of academic disciplines, including history, politics, anthropology and literature.

Today, gay and lesbian studies is a rapidly expanding interdisciplinary field. Research and debates are conducted across North America and Europe. While most study groups, such as the ones at McGill, Columbia, Berkeley and Harvard, are student-organized, some are officially recognized, degree-granting departments. The McGill group began just this year and meets Thursdays, at 17h at the Yellow Door.

Fear and bashing at Bishop's

Moving to Montréal from a small town in Québec's Eastern Townships a few years ago, I was surprised at the level of complacency within the gay and lesbian community of Montréal. The feeling that 'everything is more or less all right' seemed to be widespread.

I was struck by how unaware many people are of the vicious and often violent forms homophobia can take in this province. I was especially sensitive to this coming from Bishop's University, where I was at the centre of one of the most disturbing chapters in the lesbian and gay history of Québec.

by Daron Westman

In the fall of 1979, I was a first-year student at Bishop's, a university of less than 2000 students in Lennoxville, a town two hours' drive south-east of Montréal. At the beginning of October, I placed a fairly innocuous classified ad in the student newspaper — "Any homosexual students interested in forming a Gay Students' Alliance are invited to contact Daron Westman at Box 631."

This one sentence led to the creation of the first lesbian and gay association on campus. It also triggered a vicious wave of anti-gay hatred and violence unlike anything Lennoxville had ever before seen.

I did receive interested replies from three lesbians and six gay men, but most of the notes I received in response to that first ad were hate letters, such as one addressed to "Daron 'The Queer' Westman" which called me a "cock-sucking, anus-licking dildo [sic]." Another letter, from a group calling itself the "disciples [sic] of Anita Bryant," threatened to "break [my] fucking arms and legs, permanently."

While walking home on the evening of October 16, I was attacked and beaten by two young men who threatened to come back and break my legs if we continued to try to set up a gay group on campus. This violence frightened most of the members of our new Gay Students' Alliance back into the closet. As I was already identified, I had little to lose and was able to continue to serve as a contact person for new and/or isolated gay people on campus.

But my visibility — as practically the only openly gay person in a small community where everyone knows everybody else — made me the target of more acts of hostility and violence. Over the next couple of years I was beaten up four more times. My glasses were broken three times, twice I was briefly hospitalized, and once my left arm was broken — not to mention an almost daily barrage of more trivial physical and verbal abuse.

Our group continued to operate, 'underground'. Despite the harassment we received, a good number of 'liberal-minded' students supported our right to organize, and we were able to sponsor a number of discussions about homosexuality and homophobia on campus. We even brought in a speaker from *The Body Politic*, although we were unable to convince the library or the bookstore to carry the magazine.

Much of our support came from Bishop's student newspaper, *The Campus*. Then-editor Susan Milner wrote an editorial denouncing the "strong streak of bigotry hidden beneath the licentiousness [of Bishop's student life]." As a result, several newspaper staffers also began to receive death threats and abusive phone calls protesting "giving space and publicity to perverts."

Fag-bashing, book-burning

Things changed dramatically in the academic year 1980-1981, the second year of our group's existence. During the summer of 1980, I was appointed editor of the student handbook. The Student Council committee who hired me seemed a little apprehensive, but the original editor had resigned suddenly and there were few students left in town with any experience.

The handbook I produced was, not surprisingly, the first we'd ever had that included any material of interest to lesbian and gay students — the address of the one gay bar in nearby Sherbrooke. I knew this would draw some flak, so I included a short editorial explaining why it was important — and only fair — that lesbians and gay men should find themselves honestly reflected in the media.

"We grow up in a strictly heterosexist environment which implicitly and explicitly condemns our sexual orientation," the introduction read. "Because we find no role models in our own environment, the media provides us with the first images of what we are. The struggle to break into the mass media is a critical part of the process of making a place for gay people in our culture."

The administration bureaucrat who was overseeing my work told me I had to remove this editorial or the book wouldn't be published. I promised to comply, and then snuck it to the printer behind his back.

The attempt to censor something so mild convinced me all the more of the importance of gay access to the general media, so I also replaced the insipid cover the administrator had insisted upon with a red and black cover depicting a demonstration. One prominent placard in the graphic read very clearly, "Better Blatant than Latent."

When the handbook came back from the printer, all 3000 copies were impounded by the administration and hidden in sealed boxes in, fittingly, an unused closet.

After much (confidential) debate among the powers that be about whether to shred all the books or merely to rip out the offending pages, it was decided to release the books as they were, but with a disclaimer pasted on the inside front cover in which the administration denied any responsibility for the contents. It apologized for "the inclusion of any statements or illustrations in this book which might be considered to be in poor taste."

The handbooks were released to the students on September 9, 1980. That same evening, more than 75 students gathered behind a Bishop's residence building to stage a 45-minute book burning where more than 100 copies of the book were torched. According to newspaper reports, the students said they objected to "fag propaganda."

"We're burning it because it's useless trash," said one student, while another shouted, "This is what we should do to all faggots!"

(The organizers of the book-burning had invited me by telephone to attend, but for some reason I declined.)

The administration said nothing about the book-burning, as it had said nothing about any of the earlier instances of anti-gay violence on campus.

Sondra Corry, a feminist activist on campus at the time, told *The Campus*, "In my opinion, the disclaimer incited the book-burning. When you have an administration that condones homophobic attitudes, the students can be confident that such an extreme action will be met with the silence it was."

'Liberal' backlash

Now that we were taking space for ourselves rather than just playing the victim, the administration was not alone in its support for the book-burners. A number of previously 'liberal' students who had supported us in the past began to accuse me of "ramming my homosexuality down the throats of the student body."

The student newspaper, previously so sympathetic, began a systematic purge of the lesbian and gay students on its staff, and later began to run a number of homophobic articles and cartoons. As a result, I am perhaps the only person on earth who has ever been depicted as both Jesus Christ and Adolf Hitler in caricatures in the same newspaper a few months apart.

Also that fall, a gay Sherbrooke man was beaten to death by gay bashers. His murder was unrelated to events at Bishop's but between the two, most of the members of the Gay Alliance were led to quit the group and/or leave the university altogether.

We limped along doing very little until the spring of 1983, when *The Campus*, prodded along by Canadian University Press, agreed to publish its first Gay Rights Supplement on February 11.

Following its publication, the newspaper office was broken into and trashed and 500 copies of the issue disappeared. There was a storm of threatening letters once again, including one which threatened the editor's girlfriend with rape. Two days later, I was assaulted by three men wearing ski masks, one of whom broke my arm by striking it repeatedly with a hockey stick.

One week later, two bus loads of supporters from Gays and Lesbians of McGill and Lesbian and Gay Friends of Concordia rallied at Bishop's for a demonstration. But most local gays and lesbians felt the atmosphere was too dangerous and did not take part.

The Gay Alliance itself ceased to exist that spring when all the remaining members graduated. A new group, Students Against Homophobia, had no openly gay members and followed a more liberal approach, but it too was harassed out of existence after only one year.

The prodigal son

In 1987, now a graduate student at McGill, I applied to teach part-time back at my old campus in Lennoxville. The hiring committee did ask me to assure them that there would be no more book-burnings if they hired me, but in the end they gave me the job.

And so I was going back to teach at a campus where there had been no organized gay community for a number of years, and where I was still known to the administration

as something of a noisy radical.

To my shame, it has turned out so far that the hiring committee needn't have worried about me — so unsure am I about my position on campus and so nervous about keeping my job. As a part-timer, I never know from semester to semester if I will be rehired.

So far I haven't tried to start up another group, partly because I fear for my job, but more because as a teacher I feel vulnerable to the age-old charge of 'recruiting' and perverting impressionable children.

While I have protested homophobia on campus openly as a gay man in a couple of public forums and I did convince *The Campus* to publish another Gay Rights Supplement in February, 1989, I have never come out in any of my classes — even when we have been discussing homosexuality.

This is partly because I find myself thinking the class will be more receptive to my positive comments about lesbians and gays if they do not think I am being partisan, and partly because the administration continues to give me veiled hints about "proselytizing".

Some things have improved since the book-burning. The last gay supplement in the newspaper led to no violence. A Bishop's professor I know, who in my student days expressed the hope that homosexuality would never be publically accepted lest his two sons get the idea to grow up gay, now encourages his sons to take language lessons from me — even though it means I spend hours alone with them behind closed doors. It sounds like a small thing to celebrate, but this is Bishop's.

I once even had hopes of trying to organize other gay faculty members, but none of them ever spoke out when I was a student, and to this day they rarely speak to me and never acknowledge we have something important in common.

The fear that some day I may wake up to discover that I have become like one of them — a gay man tolerated by the administration because he is mute, a gay man who has bought with his silence a comfortable niche in the system — will eventually make me organize a group again, come what may.

For every small-town gay at Bishop's or elsewhere who is quiet because 'he's got his own,' there are untold numbers of young lesbians and gay men alone and scared, with no one to turn to because of the deafening silence.



...rights

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bers. During the 1988 election campaign, the Prime Minister of Canada also played on the stereotypical portrayal of homosexuals as cowards in his "Svend as Defense Minister" address.

Even former New Democratic Party leader Ed Broadbent did a disservice to the struggle for sexual

orientation equality when he declared it a personal matter. The Alberta cabinet minister responsible for human rights stated in April 1988 that his province would not introduce human rights legislation because "people's sexual orientation is their own business." These laissez-faire positions ignore reality.

The dismissal of this injustice as an issue of individual privacy under-

mines the ability of Canada's estimated two and one half million lesbian and gay citizens to function equally in society. It may also encourage violent attacks against homosexuals, such as the murder in 1989 of Joe Rose in Montréal, and a series of bombings of gay institutions in Vancouver, including a bookstore, a restaurant and a nightclub.

We must continue to demand

these basic reforms to ensure legal equality for lesbians and gays, and our heterosexual friends must be convinced to support the struggle as well, not only for principles of human dignity and equality, but also because many gays and lesbians cannot defend their own inter-

ests without jeopardizing their jobs, housing, and personal security, or risking alienation from family and friends. Perhaps the Government could take John Crosbie's most recent advice, "get off (their) duffs", and act on the recommendations of the 'Equality for All' report.

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Thursday
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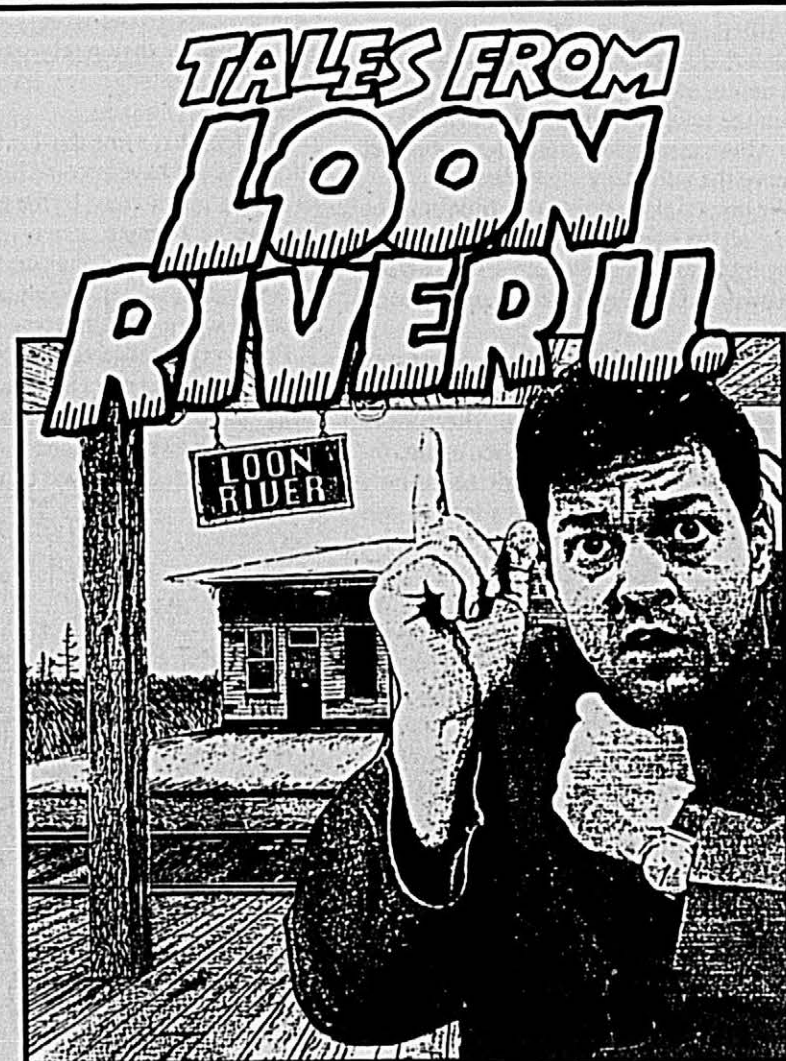
Mr. Robert Libman

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PSSA POLITICAL SCIENCE STUDENTS ASSOCIATION **PSSA**

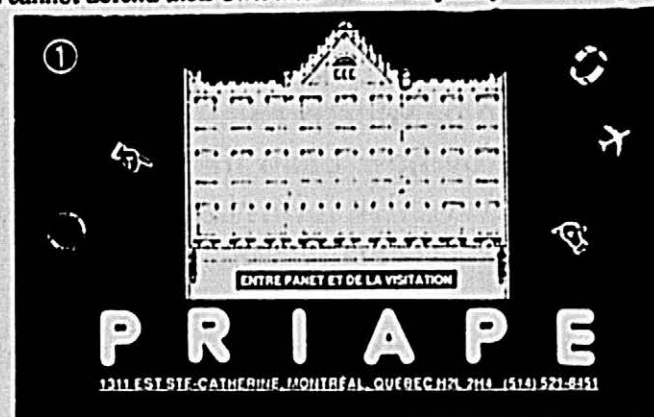


Billy Joe MacBride had just written his last paper. Who was Jane Austen? And why?

He had a few days before it was time to start preparing for finals. He was just getting into the theory of relativity, and boggling at how it takes light 200 million years to travel the universe when he made a quantum leap... he would get away for a few parsecs.

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Lesbian and gay Jews speak out

by John Miller

The Jewish religion, like most others, has traditionally ignored homosexuality and excluded gay people from its culture and its rituals. Anyone who has grown up in a Jewish environment will recall friends and relatives who claim that there aren't really any of those people who are Jews and that the Jews had somehow been "spared" the scourge of homosexuality.

Twice Blessed - On Being Lesbian, Gay and Jewish (1989, Beacon Press) is a newly published collection of essays and personal narratives on the variety of experiences that gay and lesbian people have had as Jews in the United States.

Edited by Christie Blaka and Andy Rose, this collection covers a variety of topics and has contributions from people of extremely diverse backgrounds. Since the Jewish community is no more homogeneous than the lesbian and gay community, it is only fitting for this book to include perspectives that treat a variety of different subjects.

In "Growing Up in Yeshiva", Adina Abramowitz recounts her search for a place in the Jewish community that would accept both her deeply-felt religious commitment and her lesbianism. As she puts it, the Jewish community put her in a double bind that kept the conflict over her sexuality brewing for many years longer than necessary.

The Jewish community keeps lesbians and gays totally invisible, yet tells its young people that all their social needs should be filled by this community. Her story is as

much a comment on the rigidity of traditional Judaism as it is on the difficulty of reconciling her sexuality with that of her faith.

But *Twice Blessed* is much more than a collection of coming-out stories for Jewish people. It is a rich mixture of personal accounts and thoughtful and intelligent analyses of trends in American Judaism.

There are essays on Jewish lesbian parenting, on the Jewish community's response to the lesbian and gay movement, the experiences of a lesbian rabbi, and an interview with an elderly Jewish lesbian who is a member of SAGE (Senior Action in a Gay Environment).

Reclaiming a lesbian and gay Jewish history can be an important part of establishing an identity. Just as books on Christianity have done, *Twice Blessed* attempts to redefine and reinterpret the mythology to find a place for gays in Jewish rituals.

Jody Hirsch's "In Search of Role Models" attempts to reexamine Jewish texts to identify those religious figures who might have been gay.

She tells us why Ruth's devotion to her mother-in-law is so unusual that it must have been one based on more than mere friendship. The farewell between David and Jonathan is described as one of intense emotion, culminating in them kissing one another and weeping "until David exceeded".

The correct English translation of the Hebrew version of this passage is more explicit. It reads, "until David became large." The story of Joseph is examined in the same way.

Whatever your opinion of the usefulness of painfully examining religious text for some iota of gay-positiveness, the chapter is quite fascinating, if only from a purely academic standpoint.

Among the more inspiring amongst the other chapters is one written by a gay couple who created their own "ceremony of com-

mitment" (they explicitly did not want to call it a marriage), and invited all their friends and relatives. The joy that they describe as they stood together under the *chuppah* (the cloth under which Jews take their wedding vows) is wonderful to read.

Balka and Rose have done an extraordinary job of synthesizing a

vast amount of material in a cohesive, captivating volume. This book is an important step toward creating a Jewish community which is inclusive of all its members.

Twice Blessed is available in hardback at *Librairie l'Androgyne* on St-Laurent, or on loan from *Gays and Lesbians of McGill, Union 417*.

Gay, lesbian Jews gather

by Jeff Stewart

Belonging to a minority is difficult. Belonging to two minority groups, both of which have been persecuted throughout history, can, for some, be an unbearable load.

Yachdav (Hebrew for "together") is a group of gay and lesbian Jews which holds meetings centered around festive Jewish holidays. Its founder, David Brody, was determined to enjoy life as a gay Orthodox Jew and hoped that by founding Yachdav, he could spread this enjoyment to others. Brody's description of what it is like to be a gay Jew is central to why he feels there is a need for a group like this in Montreal.

Born and raised in London, England, Brody describes his family as "conventional, modern Orthodox." His parents found out that he was gay by reading one of his letters. "My father read upon homo-

sexuality," recounts Brody, "and he was accepting of me in the end. It was a relief when they found out."

Brody attended the meetings held by the Jewish gay group Naches but felt that "there was not enough commitment by those in charge." Naches ended its operations in 1985. In August 1987, he and two close friends attended the Northeast Regional Conference held by the World Congress of Gay and Lesbian Jewish Organizations.

They attended a workshop on how to start a meeting group and decided to launch Yachdav, a group where "gay and lesbian people could get together and do Jewish things." The group would allow gay and lesbian Jews to meet new people, have fun, and express their dual identity in a relaxed atmosphere.

Yachdav meetings now attract anywhere from 35-40 people (10-

15 women) and are held around Jewish festive holidays. The group welcomes all gay and lesbian Jews, as well as their non-Jewish lovers, but discourages non-Jews from coming on their own in an attempt to preserve the Jewish identity of the group.

Yachdav is currently setting up a constitution and a recognized elected committee with fixed duties. Brody hopes this will help avoid burnout. There is a small charge for attending get-togethers, and Brody thinks Yachdav may later decide to charge membership fees.

What does the future hold for Yachdav? Brody hopes that it will become a recognized and accepted part of the Jewish community and a participating member of the World Congress of Gay and Lesbian Jewish Organizations.

For more information about Yachdav, dates of meetings, etc., call Gayline, 8668.

Old Rosa tells of myopia in utopia

by Richard de Blois

Cuba is renowned for its beauty, and its warm and generous climate. Its socialist regime has also enjoyed relative success under the charismatic leadership of Fidel Castro. However, no such government is kept in place without some degree of violence and repression. One of the most brutal and less publicized aspects of post-revolution Cuban life is one that hardly has anything to do with politics. Nonetheless, the fate of Cuban homosexuals was settled from the early 1960s as gay men and women were incarcerated in "rehabilitation camps" before being finally expelled in the 1980s as "social undesirables".

Reinaldo Arenas was born in Cuba, and fought for the revolution. He was, however, jailed several times for homosexuality in the aftermath, and finally fled to the United States in 1980 where he now lives and writes. His book entitled *Old Rosa - A Novel in Two Stories* is an amazingly powerful account of life in Cuba and its work

camps.

In the first story, we meet Rosa, a proud and stubbornly virtuous woman who witnesses the sweeping social changes brought on by the socialist revolution. From her little corner of the land, she watches the pregressive erosion of the values she lived and worked by all her life - religion, property and family. The order she knew falls apart, her older son joins the leaders of the revolution, and she is forced to sell her farm to a neighbourhood co-operative. To top things off, Old Rosa then discovers her youngest son Arturo, her "brightest star" in bed with another boy. Mad with despair, she falls into a fury of destruction that is only an echo of her collapsing mind.

The second story finds Arturo a few years later, imprisoned in one of Castro's work camps for homosexuals - quaintly named "Military Production Aid Units". His life there is a grim succession of degrading, back-breaking labour and humiliation. In a desperate attempt to survive the distress and emotional strain of prison life, Arturo escapes



to an imaginary dream land created daily with scrupulous detail. As time passes, the verbal, physical and sexual abuse of the guards and inmates pushes him deeper into the fantastic realms he conjures up. Arturo gradually disconnects himself from reality until the fatal conclusion.

Old Rosa is a striking portrayal of humans put into subhuman conditions. It is a study of oppression transposed from a societal scale to smaller systems, down to the individual level, where anyone will "humiliate the next one down, and that one the next one, and so on down to them, those who were humiliated by everyone and could humiliate no one because the scale of humiliation stopped there..." Yet even the prisoners themselves, robbed of all civil rights, dignity and self-respect in turn humiliate each other, ridicule the weaker

inmates and belittle themselves.

Their relentless oppression determines their inner fears and hang-ups, for what is guilt if not self-imposed oppression? Arturo does not really protest what is done to him. His resignation comes not only from the inevitability of his situation, it is also the proof that his environment (and the ever-present, ever-accusing figure of his dead mother) have succeeded in convincing him that he only gets what he deserves.

Arturo's daydreaming is futile; ironically, it only serves to contrast his "inner world" with the bleak reality of his existence.

Homosexuals were denounced from the start of the Cuban revolution as "... a hangover from the corrupt Batista era", which had to be eradicated by revolutionary puritanism. Individuals were rounded up and arrested in the street

on the basis of such vague criteria as the length of their hair, or the pitch of their voice. One has to wonder at such organized, blind coercion of homosexuals. It was most certainly a reaction caused by fear. The general idea of sexual pluralism, if accepted, leads to questioning, and thus challenges these "absolute values" on which authoritarian regimes are based.

The reaction also emerges from the firm totalitarian belief that humans are basically feeble and vulnerable beings who need to be supervised and controlled (even in their sexual choices) lest they should stray from the "good" and hurt themselves. Furthermore, it stems from the refusal to realize that homosexuality is not a sickness, something caught from the environment which can be prevented or eradicated.

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The slow, first steps out of the...

by Matthew Perry

'Coming out' confronts every gay person. The decision to come out can either take very little time, or cause endless periods of worry and stress.

It is with good reason that a large body of literature exists dealing with this issue. Coming out — to friends, family, and oneself — can be among the most difficult and stressful situations for a gay person, as well as the people to whom they come out.

Many people wonder why a gay person has to come out at all. Straight people don't sit down and tell their parents that well...uh... they're interested in the opposite sex. Why should a gay person's parents or friends care about their sexual preference?

But 'gayness' is commonly defined solely by its sexual aspect, when it is in fact much more. Mainstream society presumes heterosexuality and for many gay people it is important not to be typed as something they're not.

If you've ever come out to someone, or had someone come out to you, you are probably acquainted with the long beats of silence that succeed "Uh, I'm gay." The reaction that follows take as many forms as there are individuals.

If you are about to come out to someone, or if no one has yet come out to you, what your parents always told you usually holds true. Honesty is the best policy. Discussion leading to mutual understand-

ing is much easier to have if both parties are honest. Having a friend or family member react by saying "fine", and then not talking about, it is often more worrying than being confronted with questions, concerns, and even objections when they are raised honestly.

It's important to remember that although you have gone through the process of coming to terms with being gay, those people you tell are often unsuspecting and have not even begun to work this out.

Coming out can be difficult. It can also be wonderful — many experience a new freedom of identity. Contrary to many myths, it often cements friendships, strengthens ties and promotes a deeper and better understanding of both the gay and the straight persons as individuals.

Coming out remains however an extremely personal and individual event that depends very much on circumstance. For some it is easier not to come out at all, for others, to come out selectively, and still others, to be openly gay. There is no formula for coming out, no hard and fast rules to follow.

This idea is strongly reinforced in some of the literature dealing with coming out. In *Now That You Know*, Betty Fairchild and Nancy Hayward try to present a guide, primarily to parents, for what to expect after your child comes out to you. Much of what is said is not specific to parents but applies equally well to friends or associates.

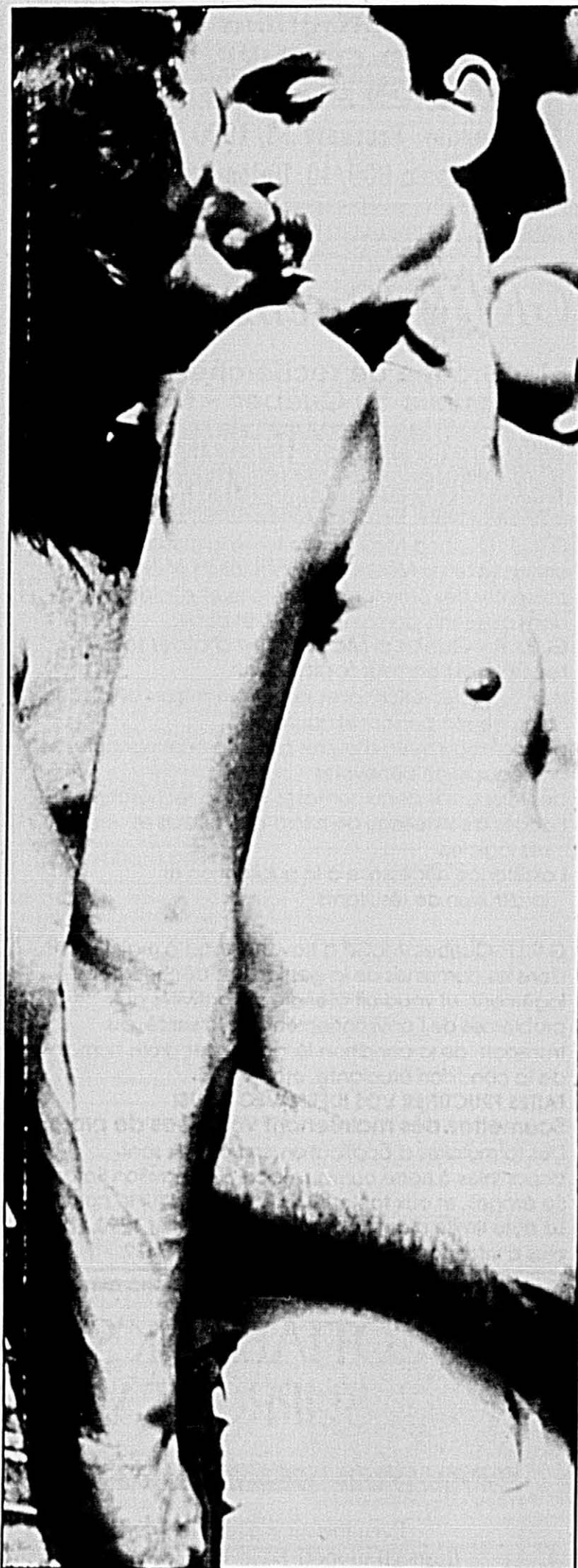
The book, is increasingly out of

date. It was first published in 1979 and a third edition was just released to include a chapter on AIDS, but with no statistical updating. Nevertheless, it has some important points to make. It underlines the value of forethought on the part of the gay person — planning and preparing play important roles in determining the ease or difficulty with which a gay person comes out.

If you are about to come out, take a look at the literature available. New books come out all the time and while some are good, others are less so. Reading about and planning a strategy often help the gay person put this step into some kind of perspective. It gives an idea of what might be expected and serves as a reminder that you are by no means alone in this step. It also shows the parent or friend that they are not alone. For both parties, it is a strong reminder that people go through this everyday and live to tell the tale.

These books should be read critically, though. If you buy a book for your parents or friends and there's a passage you don't agree with, write it in. Show you care enough to prepare, think and be concerned about this.

Coming out depends very much on instinct and intuition. Timing is important, and a strong, positive outlook on being gay helps bring the newly initiated into the light. It doesn't take much effort, but it means a great deal. All that are required are an open mind, honesty, some forethought and a willingness to talk.



CUM OUT!

The number of women's bars in the city is small. The recent closing of *Le Boom* has left Montréal without a decent mixed dance bar and has further reduced the number of bars available to females. Still, there are enough establishments to provide for an enjoyable evening of dancing or casual conversation.

L'Exit 4282 St. Denis, 843-6838
A small sit down bar with a cozy atmosphere that surrounds itself with comfortable chairs and jazz music. Nice patio in the summer time. Mainly francophone crowd with an emphasis on intimate conversation. \$2.50 for domestic bottled beer.

Lilith 3882 St. Denis. Tiny bar that caters to an older crowd. Contains the world's smallest dance floor that lets you dance the night away to annoying top 40 hits. No Cover. \$3 for bottled domestic beer, \$3.75 for imported.

Bilitis 1250 St. Denis, 845-9601.
By far the most popular lesbian dance bar. Loud sound system pounds out the latest dance hits plus a smattering of Melissa and Alannah. Arrive well before midnight on weekends to avoid the frustrating line up. Cover charge on Saturday \$1 plus a mandatory coat check charge of \$1 enforced every night. \$2.50 per glass of tasteless draft beer.

bar listings

Gloo Gloo St. Catherine E. near rue Visitation. Small fluorescent bistro bar equipped with couches and chairs decorated with new wave geometric upholstery. Small dance floor that doesn't get much use. Mainly females but male clientele is not discouraged. Pool table at the back. \$2.75 per beer.

—M.B.

Montréal is one of the gayest cities in the world, and the gay community hasn't been ignored by local club owners. If you can't find someplace to waste your youth here then you just might be straight after all. Behold, a partial list of Montréal's bewildering nightlife.

Disco: Something Donna Summers did, is doing and will always do. (see also Hedonism)

Jungle (NW corner of St. Catherine and Montcalm), is Montréal's new 'Big Bar'. Nominal one dollar coat check/cover charge and well built door staff, it is probably best on Friday, Saturday and ladies night. The music is passable but not outstanding.

Leather: This one is pretty obvious just remember that it is pronounced "queer" in French and "butch" in English.

K.O.X. is Montréal's only leather bar and is pronounced 'COCKS' not Kappa Omega Chi. Neon genitalia on the ceiling, vintage Harley Davidson over the pool table, half-naked bartenders combine to make K.O.X an unnerving but good choice for the uninitiated. It is a nice, sleazy feeling joint so relax, cruise like a '74 Lincoln with the top down, and expect to be groped.

Cruise: When you want to hang your attitude out to dry, go west young man. *California* (1412 Ste. Elizabeth, corner of Ste. Catherine), is the most comfy bar in town. The cruising area upstairs has a pool table and ample vantage points to watch from.

Camp: PUUUULLLLLLL-LEEASE Mary!!!! A lady like you should know this one!!! (That last statement is best heard through a cloud of Virginia Slim extra light smoke being exhaled from the lungs of a tired drag queen).

If you're not into a bar perhaps something a little lighter like a drag show at *L'Entre Peaux* (1115 Ste. Catherine), a piano bar like *Le Boite en Haut* (1320 Alexandre de Seve), or *Campus* (1111 Ste Catherine), the only gay strip joint worth going to.

—C.P.

Daily Publications Society —BOARD OF DIRECTORS MEETING

Monday, February 13, 1990 10:30 am
Room B09/10, Union Building

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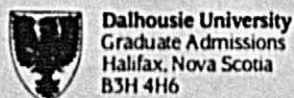
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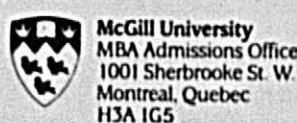
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372 LOST AND FOUND

Lost: One black coat at the Union bldg. on Thursday night (Feb. 1st) I need my keys and I.D. back big time! Reward 286-0628.

Lost: 5 rings and 2 silver bracelets. Sentimental Value. Reward \$100. Please call 382-1951.

Lost: Black Leather Wallet with Important Documents: \$40 reward to finder. Phone 695-8758 leave message.

374 - PERSONALS

Frosty says...

"Valentines Day. Ahh yes, terminal depression or terminal happiness. How pleasant!"

WOMEN: Would you like to get to know your Neighbors? New friends to have over? Meet them thru the WALK-SAFE NETWORK. McL. Lobby Mon - Thurs 10:45 pm.

Singing the mid-term blues, Do your roommates

play too much loud Bon Jovi? Can't sleep? Well neither can we! Call 398-6246, 6pm - 3am. Nighttime, cause it's confident, anonymous and cool!

AMIGA. Amiga club forming at McGill! Interested? Want info? Leave message for Robert at 731-4369 (before 22:30). Or if you want, send Email to 8608094@Emil1. Lan. McGill.Ca

Chance of Winning \$200. Decision Making Study. One hour long. McGill Psychology Department. Wendy 482-9728.

Lineasy Tashlin, drop by SSMU desk on Feb. 14th.

Cynthia Call come to SSMU desk on Feb. 14th & Pick-Up something special.

Angela Dawson, something that will make you laugh is waiting for you at the SSMU desk on Feb. 14th.

Cara Pike, please pick up item at SSMU desk on Feb. 14th.

NK, S.K., G.R., R.H., J.C., H.L., D.L.: Heartfelt thanks to the most open best friends a fag and dyke could ever have. Love: C.G., D.S.

Male, Early-20's, skinny neck & legs, balding, wishes to meet boring, quiet and mean female, preferably with fat legs, fat cheeks, and thinning hair, for intimate and romantic dinner.

I am looking for someone to play occasional badminton or basketball at Currie Gym. I wanna lose my beer belly. Call Stephane at 647-1774.

383 LESSONS OFFERED

Offering Russian Lessons as well as Russian-English Translation Services. Lessons given by Native Speakers. \$12/hour ask for Lena 480-6108.

385 NOTICES

Gays and Lesbians of McGill offers an information and counselling talkline. Call us with questions, problems, or just to talk. Phone 398-6822 or drop by Union 417, M-F, 7 - 10 p.m.

Lesbian/Gay studies group meets Thursdays, discussion group meets Fridays, both at Yellow Door (3625 Aylmer) 17h00. Info 597-0363 (Bill).

Animals are suffering confinement and death in the hands of us humans. Help work to improve their fate. Contact META 276-0914.

The McGill Journal of Russian and Slavic Studies is looking for submissions. The deadline is March 1st. Drop off submissions in Brimman Rm. 663.

Bands needed for Student Rights Woodstock Festival. Drop off your name and phone number at the SSMU front desk (Union Building 1st floor) by Feb. 16.

End the School Year with class at the Red & White Grad Ball Friday, March 23. Tickets on sale at Sadies \$38/person.

Short Open Meeting Re: McGill Foster Children Week (Mar. 1 - 7) We need your help! Variety show, food fair, displays. Everyone Welcome. Feb. 14, 6:00 p.m. Rm. W110 RVC.

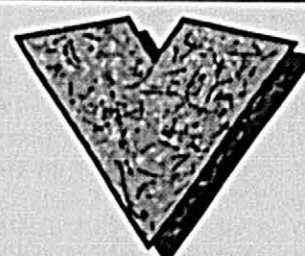
St. Martha's meets every Sunday 10:30 am, 3521 University. Coming Up: Jefferrilli's "Jesus of Nazareth" in 4 segments, starting March 4th. Pot luck brunch. Info: 398-4104, Roberta Clare.

387 VOLUNTEERS

Are you Adventurous? Psychologist studying carefree people who've led exciting, impulsive lives. If you're the type of person who would do anything for a dare, call 398-6109.

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VALENTINES

To Theodore from Emily for Valentines Day. I Love You.

Richard mon beau. Joyeux Valentin! Sois content que je t'aime pour beaucoup plus que tes narines. Merci pour les quatre derniers mois. Love John.

Mark of the Management Bedrocks with the beautiful blue eyes - Happy Valentines Day from an admirer. Look around and you're sure to find me. - Susan.

Happy Valentines Day to my Lover, Best friend and sweetheart. Thank you for a wonderful 31 536 000 seconds. I love you and I miss you. D.M.

Now, you probably want to go to a warm, sunny, tropical paradise island for Spring Break.

Wouldn't that be nice? You can't afford it?

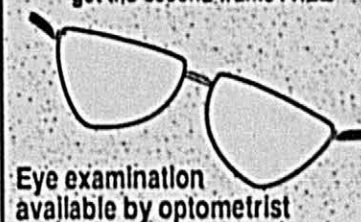
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Staying gay in the fight against AIDS

by Chris Wood

"My own estimation is that whereas gay men were resented in the '70s, they are pitied in the '80s. Ten years ago gay men were perceived as playboys who put their selfish pleasures above family or community duties and responsibilities. Now they are seen as victims who have responded to a tragedy with dignity and courage."

—Edmund White

The late 1970s were a time of sexual liberation for the gay male. Sexual freedoms that had not been afforded gays in the past were born of North America's sexual 'revolution'.

However, it seemed the gay community, content with the status quo, had muddled itself on the issue of sexual identity. Overall, we got lazy. But while bath-houses were flourishing, a new threat was on the horizon.

No one is sure how the AIDS virus was first introduced into North American gay life, but there's no doubt it hit us hard. In the first year of the '80s, more than 50 people died of AIDS in the United States — all of them gay.

Hence, from its onset, the

scourge was attributed to the gay community. Doctors searching for a name for the disease settled on 'GRID' — Gay-Related Immune Deficiency, a stigma that stuck for nearly two years.

The neoconservatives — whose own numbers were swelling to plague-like dimensions at the time — seized upon this grand opportunity to prove "the homosexual's basic immorality." Fundamentalists believed AIDS was a punishment from God, a deluge of contaminated blood to wash away the sinners.

Meanwhile, the left stuck to traditional issues such as abortion, government spending and women's rights and did not take time out to stand against the right on this front. Gay men were, as usual, alone in their struggle.

News of the "gay plague" was slow to spread. It was nearly six months after the first North American case before reports appeared in the medical journals. The mainstream media eventually picked up the story, but downplayed it because the syndrome seemed confined to the gay community. Not until American heterosexuals fell ill did the press jump on the AIDS bandwagon.

Confusion dominated within urban gay communities. At a time when some gays watched helplessly as their peers succumbed to illness and other still-healthy gays shunned their own, a growing sentiment of fear or disgust was brewing in the public arena.

Gays who had become accustomed to leading a relatively uncriticized private life were suddenly victimized by the straight population's desperate fear of the unknown. Straights shuddered, "What if this disease spreads to 'normal' people?" and gays found it harder and harder to live under society's equation of homosexuality with AIDS.

Gay activists, who had lost much of their focus 10 years after Stonewall, realized a need to take definitive action. AIDS was a foundation upon which a new activism could be built. These progressives saw the renewed mainstream interest in homosexuality as an opportunity to divert those negative energies towards reclaiming the gay revolution.

By the end of 1985, gay strategists realized that, although many individual gays desired to effect change, they had to pool their energies. Lobbies and coalitions started to spring up. In New York, where the crisis had been the most disastrous, a group of men and women molded the epitome of AIDS activist groups.

The AIDS Coalition To Unleash Power (ACT-UP) fed on the constructive energies of at first dozens, then hundreds and now thousands of concerned individuals. Although not specifically a gay activist organization, the efforts of ACT-UP necessarily had an intimate relation to the gay community.

ACT-UP targeted the medical establishment and municipal, state, provincial and federal governments, as well as public opinion for their laissez-faire attitude towards the epidemic. Undoubtedly the attitude had arisen because AIDS was associated with gays and in particular, gay sex. Through the undertakings of ACT-UP and similar groups, the public slowly began to comprehend the serious consequences of their ignorance.

ACT-UP New York now has dozens of affiliates in cities across North America and in Europe. After last summer's Fifth International AIDS conference, Montréal activists were inspired to launch ACT-UP Montréal in September, 1989.

According to Blane Mosley, a New York import and co-founder of the Montréal coalition, there was a lot of segregation and bigotry within the gay community itself before groups like ACT-UP. AIDS was a slap in the face saying, "Get your act together!"

Because AIDS has affected the community as a whole, it has brought gays of different racial, ethnic and gender identities to-



gether. Mosley says this is the single most positive by-product of the AIDS crisis. However, he thinks the issue has ostracized the gay community more from mainstream society.

The dichotomy between responses towards homosexuality is now more extreme than ever. While the late '80s saw gays making unprecedented strides in society, the number of hate crimes has skyrocketed, too.

According to Mosley, AIDS has only reaffirmed biased opinions for the majority of straights. Yet he says there are also many who respect the courage the community has shown in the face of tragedy.

He notes that in Montréal, where AIDS struck later and less violently than in New York, it has taken more of an effort to mobilize the

City's gays. He says politicizing Montréal's gay community has been difficult because in this city we have long enjoyed relatively civil treatment from the local government and the public.

As for the future, Mosley would like to see more brainstorming going on within the community and see even more togetherness. In particular, he says, he would like to see all the racial barriers disappear.

He says we in the gay community have begun to understand the intricate nature of bureaucracy and now need to take advantage of our knowledge. With this knowledge, the movement can grow and individuals can act as watchdogs, protecting the rights of people with AIDS and their supporters. Most importantly, we must be vocal, for silence equals death.

Heterosexism silences

by Robert Strazds

Heterosexism is not a word you will find in the dictionary — there are few places where it is so conspicuously absent. Like heterosexuality, which it mirrors and distorts, heterosexism is present everywhere. Totalitarian in its iconography, simple to convey and easy to perceive, heterosexism does not need to speak its name.

The sexual union of male and female has always been identified as a natural inclination of two opposites to form an indivisible whole, from the symbology of romantic love to its legislation as marriage, from the utterances of cultural discourse to the signs of every unspoken social code, from the head of the body politic to its toes. For all who do not need or seek such a union, this is a source of oppression.

By nature, heterosexism silences and excludes all expressions of desire that are not heterosexual. Its imagery is overwhelmingly of men wanting to fuck women wanting to be fucked by men. Contrary to the meaning the root "hetero" implies, heterosexism is premised on oppo-

sition, not on difference. The only difference is in the amount of power between women and men. Heterosexism has and exercises the power, partly derived from a magnified fear of homoeroticism, to enforce heterosexual desire.

This desire, which claims to be so normal, so natural, that heterosexuals never have to define themselves as such unless they are threatened by the presence of an other sexual identity, constantly requires and feeds on the objectification of the opposite sex. Women's magazines train women to please men, which pornography echoes and does. As Andrea Dworkin puts it, "Men cannot fuck equals, and men must fuck" — and this is natural. The institutions of heterosexuality install a power relationship of men over women, of the masculine over the feminine. From the earliest mythology to the bleak records of our own times, every act of violence against women, not to speak of violence arising from homophobia, is a reflection of the natural order which heterosexism promotes, and of which compulsory homophobia, to rephrase Adrienne Rich, forms the cornerstone.

